Boyd Camak

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Monthly Archives: February 2025

Bots can talk to me. My 9 year old daughter—due to a rare genetic disorder—can’t. Does that reveal

Edit

When I started in tech sales circa 2007, one of the first things they said in training was, you don't want to sound like vendor verbal vomit. This blog is vendor verbal vomit. The only thing I have to sell is sin, confusion, blindness, vice, disorder, profanity, despair, and death. I hear that sometimes the Holy Spirit uses this

Previous Hypocrisy

PDF of early blog posts… from backup files
September 5, 2025
These intrusive sports betting sites ads on Spotify are legalized crime.
September 5, 2025
(no title)
September 5,

2025
Stigma is not changed directly: “Change your opinion about X.” It probably has to be changed by a life disruption that triggers a more comprehensive shift in perception.
September 5, 2025
podcast outtake
September 4, 2025
priority scramble?
September 4, 2025
Jesus is for people.
September 3, 2025
(no title)
September 3, 2025
Here’s a quick AI summary. I hope it helps someone.
September 3, 2025

something about what it means to be human?

Posted on February 27, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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potentially of interest Edit

Posted on February 27, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

on being human according to bots reading my blog

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collage of cliches and foolishness to do some good.

FREE. TAKE IT.
ABANDONED SECTION
Thrown / Disoriented / Unmoored
[DRAFT--better blog navigation under construction]
About
art and music (draft)
Contact Me
expired fine print
topics etc. (draft)

FREE. TAKE IT.

September 2, 2025

hot take: The enemy is delighted that I spend most of my time thinking about the implications of my *ideas about God's love* rather than the implications of God's love itself.

August 15, 2025

hot take: why can't we just say "God loves you," and leave it at that?

August 15, 2025

hot take: most theology is demonic.

August 15, 2025

WTF? (cf. The Apostle Paul)

August 13, 2025

Change How You See the

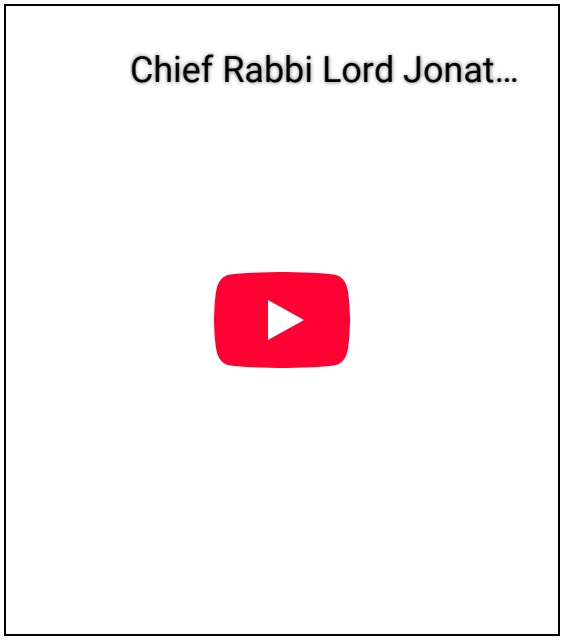
Chief Rabbi Lord Jonathan Sacks and Lord Rowan Williams: "Trust and trustworthiness" – YouTube

Edit

Posted on February 25, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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World (For the Better) | LITTLE BY LITTLE | Fr Columba Jordan CFR August 12, 2025
from a theological dialogue with a fellow church nerd August 12, 2025
Breaking False Peace: Camak's Confrontational Non-Violence August 12, 2025
(no title) August 11, 2025
nugget from a draft I'm working on: Radical contentment: God will provide. And if not, He is crucified with us, and we with Him. August 11, 2025

time to face facts

Edit

Posted on February 25, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)
Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Christ's Kingdom is not only a clever way to outwit the tyranny of worldly wisdom and its practitioners—it is a revelation of Reality, of what is actually the case, of the true state of affairs—although often hidden. So our interior freedom and strength is not merely one of equanimity in the face of threats. Rather it is fact. Felt or not. Acknowledged or not. We exist in God's love of us and nothing and no one can change that.

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TMI

Edit

Posted on February 24, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)
Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak's blog post reflects on the communal aspect of Christianity, contrasting it with a solitary, existential

If we're going to focus on something irrelevant to the gospel, I think that we could come up with something better than western civilization. August 11, 2025
for a young person in pain August 10, 2025
broken vessel dad August 10, 2025
zine 1.0 + ebook (both free) August 10, 2025
(no title) August 10, 2025
Burned by Grace: an underground testimony August 10, 2025
Interior Freedom from Luke 12:32–40 August 9, 2025
pulling together an e-book…

approach to faith. Camak grapples with the idea of Christianity as a "team sport," emphasizing the importance of community and mutual support within the church. He shares his personal struggles and how partnering in prayer with his church community is helping him navigate difficult choices. **Camak underscores the need to listen to God** and rely on the body of Christ for support, rather than trying to solve problems alone. He expresses faith that God will provide what he needs and highlights the value of trusted relationships in discerning God's will.

Voice dictation

There's always been a tension in my thinking about Christianity because, as one Eastern Orthodox Mount Priest or somebody said, he said he didn't understand the idea of a lone Christian, or to put it more colloquially, Christianity is a team sport, a team sport, and although I think that idea of a team sport or that phrase may be more at home with evangelical Protestantism in the United States in terms of proselytizing, although proselytizing from a spirit of goodwill, I would say that the notion of Christianity being a team sport really goes back to the idea of the body of Christ, and not just as a sacrament or a symbol, and certainly by the term

here are some one-liners I pulled from the archives August 8, 2025
(no title) August 7, 2025
Don't be afraid to fire your doctors, therapists, and other providers. Trust your gut. August 7, 2025
Hell is the Pathway to Heaven August 7, 2025
Discerning the Right University: An Issue-Spotting Frame work August 6, 2025
The Naked Gospel: A Manifesto of the Soul August 5, 2025
Discuss what these sources say about Core Theological Concepts, in the larger context of Boyd

symbol, I don't mean only an abstraction.

I do believe that in a mysterious way, we do partake of the body and blood of Christ in the Eucharist, and the other sacramentals that are components of the liturgy, although I don't even think the term component is appropriate, it seems too mechanical, but I do believe that we are caught up in this mystical body of Christ, which is not an abstraction, it is a physical reality in addition to a spiritual reality, and I don't want to try to put too fine of a point on the distinction between spiritual and physical, but the essence of Christianity in my view is that Christ became incarnate of the Holy Spirit, and so our fleshly, everyday mundane lives are much more important than mountain-top experiences, and certainly esoteric, gobbledygook, all that esoteric stuff is usually a gateway to the occult.

So the point I'm making though is getting back to this idea of Christianity being a team sport.

I think often times you hear that concept used, although not those words, but for example in the Eastern Orthodox Church, I remember having conversations with a subdeacon at an Eastern Orthodox Church, and they were using the term, they were using

Camak's Spiritual Journey & Theology. August 5, 2025
What is the gospel? August 5, 2025
podcast: Beyond Perfect: Forging Authentic Faith in Life's Crucible August 4, 2025
✝️ Signposts from the Front August 4, 2025
Too Catholic to be Catholic? August 4, 2025
From Strategies to Surrender: A Spiritual Journey Beyond Self-Help August 4, 2025
Calling Off the Cavalry August 3, 2025
The Trinity and the Surrender of Burdens August 3, 2025
The Danger of Conventional W

the idea of community as part of their askesis, part of their becoming more like Christ and pursuing Christ through ascetical practices, and it's funny, I just looked up Christ's view of the concept of fasting, and I think it was a much more human and much more pastoral, more loving approach to fasting than say these ridiculous extremes that people have gone to over the centuries, and certainly when that gets infused with diet culture, which I'm learning more about, which is downright demonic, in the sense that it is enslaving diet culture that is, but again getting back to this idea of Christians being individuals or part of a whole, I've always wanted to believe that contemporary Christianity offered true community that could actually help you with practical problems versus just empty prayer or empty promises of prayer, and I don't believe all prayers are empty.

I don't think any prayer is empty, but I'm just thinking of the spirit of James, the book of James, where James calls bullshit on empty talk versus actually helping people.

I'm not saying that I'm any kind of saint on this, I'm just as guilty of indifference and callousness, if not more indifferent and callous than other people.

isdom August 3, 2025
flower power? August 2, 2025
Beyond Dominance: Saint Joseph and the Radical Reimagining of Biblical Manhood August 2, 2025
When Theology Becomes Trauma: A Personal Appeal to Those Questioning Calvinism August 1, 2025
Embracing_the_Outsider__Finding_Profound_Truth_in_Ordinary_Life.m4a August 1, 2025
Does Camak's writing here have anything to offer young adult men? July 31, 2025
podcast: From Overwhelm to Holy Foolishness July 31, 2025

I just think that it's hard in our society, political considerations aside, our society, if you could even call it a society, has delegated some charitable activities to the state, social services, etc., better than nothing, but not much better.

Of course, some callous and or ignorant people, which I have been heartily in league with in my previous days, and when I say in league, in terms of my political opinions and whatnot, but those opinions being that even that pittance of a gesture that the state makes to help people, some ideologies would want to get rid of even that, with the idea that whoever can be king of the mountain, the best and the brightest is everything, and those who don't have talents or who have had some kind of challenge or challenges or just average people, they don't seem to deserve as much in this view, or that all charitable and compassionate activities should be constrained only to private charity.

But anyway, getting back to this idea of Christianity as kind of a solo existential enterprise, that's how I've approached it, out of necessity.

Just on paper, I needed to evaluate these different claims that these traditions made on me that say that they are the true church, whether it's

The Sower and the Ravens: Trust Beyond Strategy July 31, 2025
overwhelm –> our life, “conceived by the Holy Spirit” July 31, 2025
The Flight to Egypt July 31, 2025
a personal meditation on the dangers of spiritual pride and the quiet dignity of ordinary faith July 31, 2025
a note of encouragement to all of us July 31, 2025
Navigating the Unlit Path July 30, 2025
notes to self 7.30.25 July 30, 2025
“After you.” “No. After you.” July 30, 2025
What Saint Joseph Teaches Me

the Roman Catholics, whether it’s the whoever.

But again, the promise is that if you become part of these historic communities, that you’re going to be a part of the body of Christ, and they’re going to help you in your journey to heaven, and they’re going to help you with practical things.

But in fact, you’d be lucky if you just got away without getting your child sexually abused, or your patriarch baptizing a war of aggression, or whatever else.

Fortunately, I’m in a church home now that I think is demonstrating to me that there is a possibility still that a church home can actually do something more than just pay lip service to real needs.

And this is an act of faith for me to think about this.

Because I’ve gotten to a point in life where I have a set of circumstances that are not just about existential crises or theological pretzel logic.

I’ve gotten to a set of situations in my life now where, as I told some friends at church, it’s a round square.

I’ve got some hard choices to make, and there are no good options, or

About Fatherhood and Masculine Strength July 29, 2025

Choose your own title from a list at the end of this reflection. July 28, 2025

Check, please. July 28, 2025

Milarepa vs. Moses the Black July 28, 2025

#solidarity #suffering #deliverance July 27, 2025

field notes 7.27.25 July 27, 2025

Saying His Name in the Chaos: Not a Curse, But a Cry July 27, 2025

stumbled across this–It's not just about being single or married, it's about the joy of understanding our life

rather, one option.

They all have things that all need to be done, but they can't all be done together.

There are some dilemmas.

But thanks to my journey of faith last year and another hard challenge where I was unemployed for nine months, God taught me how to stop and listen.

Stop and listen.

And maybe listen for a long time.

And maybe the point of listening is to have myself changed, healed, admonished, whatever.

And so my prayer needed to get away from prayer as a team meeting where I tell God what the action items are for the week, and I asked Him to do the things on the action item list that I came up with, and then ask for some other whatever.

But no, it's about stopping and listening.

And so I'm in a season now where I am partnering in prayer with people at my church, and they're helping me listen.

circumstances in the context of God's love for each one of His children July 26, 2025

A Rabbi, a Buddhist, and I walk into a bar…a synthesis of some evening thoughts via Buddhist AI on loan (with a message of caveat emptor). July 26, 2025

I had a professor in college who—anytime he had a mental slip—would say: "I only made one mistake, and that was once when I thought I did." 🤣🤣 July 26, 2025

Gram Parsons & Emmylou Harris – Country Baptizing vs. Huck

I've told them, this is a round square.

I don't know how I can do all the things that I need to do in this situation.

There are, you know, doing one thing I need to do prevents me from doing other things I need to do.

And these are all things I need to do to be a responsible human.

And so what I learned last year is to stop and listen, not try to roll up my sleeves and solve the problem on my own.

And frankly, even if I wanted to roll up my sleeves and solve the problem on my own, I couldn't do it.

Certainly not my own strength.

And I know that if I tried to do that, I would just make it worse.

And so I'm going to stop and listen.

And I know that God doesn't promise me a happy ending in worldly terms.

It could end in a tragedy.

I also don't want to use black and white thinking and make it more dramatic and whatever than it is.

Finn's guilt July 25, 2025
The first canonized saint was a criminal being executed. July 24, 2025
Selling spiritual writing is like demanding money when someone asks you for directions—or requiring a toll in order to see a road sign. July 24, 2025
(no title) July 24, 2025
a zine available for download July 23, 2025
(no title) July 22, 2025
(no title) July 22, 2025
note July 20, 2025
(no title) July 20, 2025
Blessed Assurance_ Rest in Christ's Love.wav July 20, 2025

So I'm just going to stop and listen, and I'm talking to people at my church, and they're going to listen with me.

And I've told them, I've told them the situation in confidence.

I've told them what I'm doing with.

And I've told them that I have faith, not a leap, not a leap of faith, but I have faith based on my own experience that God can deliver me out of whatever he wants to deliver me out of.

And that he is perfectly capable of giving me exactly what I need, when I need it, to do his will.

And my job is to stop and listen.

And so what I'm asking them to do is to help me listen, help me listen day by day, because life gets hard.

And the enemy, the evil spirit, Ignatius of Loyola would talk about the enemy, the evil spirit that tries to discourage me, the enemy that tries to confuse me.

So what I'm going to do is I'm going to have the peace of Christ that passes all understanding.

I'm going to set my faith on Christ and not worldly circumstances, not the

blessed assurance July 20, 2025
DRAFT Dr. ChatGPT & me on weight, etc. July 20, 2025
(no title) July 20, 2025
(no title) July 19, 2025
Suffering: A Path to Divine Understanding July 19, 2025
Ready, set, no go. July 19, 2025
BS Detector July 18, 2025
(no title) July 18, 2025
Gadarene demoniac July 18, 2025
FWIW ICYMI July 18, 2025
ACNA is dead. July 17, 2025
ChatGPT: Did Jesus and St. Paul and the other Apostles and Martyrs “put themselves first,” as the

impermanent world.

And we can talk about impermanence from a Buddhist perspective, but more importantly, we can talk about impermanence from a Christian perspective.

This world is a passing show.

And so my hope and my faith is in Christ.

And thankfully Christ has allowed me to feel his presence.

I’m feeling consolation, as they would say in the Catholic tradition, I feel God’s presence.

Now God may choose to take that presence away from me.

He may want me to have a different presence.

He may want to have me, you know, there’s a book I have called, When Jesus Sleeps.

It talks about when Christ was asleep in the boat.

And the disciples were like, you know, we’re perishing.

Wake up, you know.

common advice goes? Did anyone in the Christian tradition, whether it's St. Thomas or St. Ignatius of Loyola, or the Popes, or any of the saints, did any of them follow this put-yourself-first advice? And what about codependency? July 16, 2025

(no title) July 15, 2025

Alan Jackson's "Chasin' That Neon Rainbow" vs. Jesus' baptism and subsequent temptations in the wilderness (Matthew 3–4, Mark 1, Luke 3–4) July 15, 2025

so true July 15, 2025

(no title) July 14, 2025

But I'm going to listen to Christ.

He may give me a sense of his presence.

He may not.

But I'm going to trust him.

And like the apostle said, you know, we have nowhere else to go.

We have nowhere else to go.

I know that trying to try to go somewhere else just makes it worse.

And I've seen Christ work in my life.

And so here I am.

I'm going to wait and listen.

And I'm going to talk to my prayer team.

And they're coordinated through one person.

And I'm going to help them.

I'm going to ask them to listen.

I'm going to tell them my situation.

They're people I can trust.

What overarching theological themes are explored through comparisons of popular culture and biblical narratives? July 14, 2025

The Angels Rejoiced Last Night-Gram Parsons Emmylou Harris vs. The Good Thief July 14, 2025

Dwight Yoakam – Turn It On, Turn It Up, Turn Me Loose vs. Pentecost in the New Testament July 14, 2025

Randy Travis's "Diggin' Up Bones" vs. Apostles huddled in the Upper Room after the crucifixion July 14, 2025

I'm going to tell them my situation.

And they've asked for updates.

And I've already started seeing things happen.

And I have to think their answers to prayer.

And I don't understand prayer.

I don't understand if, you know, this idea of asking for something and I don't understand prayer.

There are a lot of ways to think about it.

I just try to do the best I can.

But mostly I try to listen these days.

I try to listen.

And I'm going to listen.

And I'm going to trust that God can square the circle that He can, He can deliver me in His way, in His time.

And so the new thing that, you know, the new thing I'm doing this time is I'm not only listening myself, but I've been blessed with people that can help me listen.

Mark Chesnutt – Old Flames Have New Names (Live at Farm Aid 1992) vs. Mary of Egypt July 14, 2025

Jim Croce's "Box #10" vs. Jesus sending the apostles out with nothing but faith and authority (e.g., Luke 9:1–6, Matthew 10:5–15, Mark 6:7–13). July 14, 2025

The Byrds' "You're Still On My Mind" (rehearsal take #43) and Peter weeping bitterly after denying Christ three times (Luke 22:54–62) July 14, 2025

The Byrds Life In Prison (rehearsal – take #11) vs. Saint Paul

And we're going to listen together.

We're going to trust.

And that is the difference between the body of Christ and this idea of the existential Knight of Faith.

If I, I don't even remember what Kierkegaard meant by that, but, but basically I've got the situation now where I can't, I can't solve the problem on my own practically.

And I'm so worn out.

I can't even, I can't even solve it on my own spiritually.

If that's even the right way to think about it.

You don't really solve something spiritually.

But, but the point is that we're bearing each other's burdens.

I'm bringing my problems before the church, before trusted people.

We're going to listen together.

And who knows what might happen?

I don't know.

in Prison July 14, 2025
The Byrds The Christian Life (rehearsal – take #11) vs. Saint Paul July 14, 2025

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December 2024
November 2024
October 2024

I don't know.

I'm just going to listen and I'm going to trust that God's going to, God's going to help me through this one way or the other.

And the point of the point of this post, the point of this message is to talk about the communal aspect of faith, the communal aspect of faith.

| Tagged bible, christianity, faith, god, jesus, Thrown / Disoriented / Unmoored | Leave a comment

Pay no attention to that man behind the curtain.

Edit

Posted on February 23, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)
Admiring the counterintuitive way. (1 Corinthians 1:18-25)

September 2024
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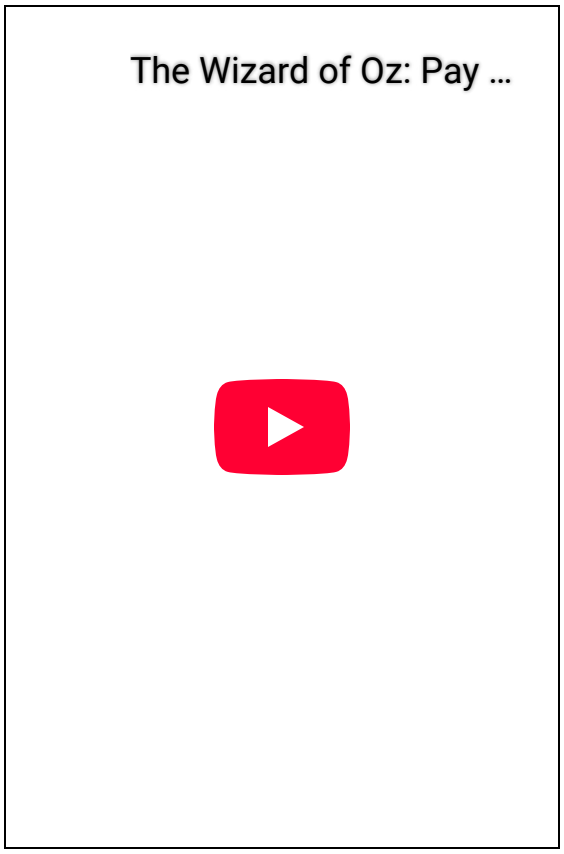

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speaking truth to power

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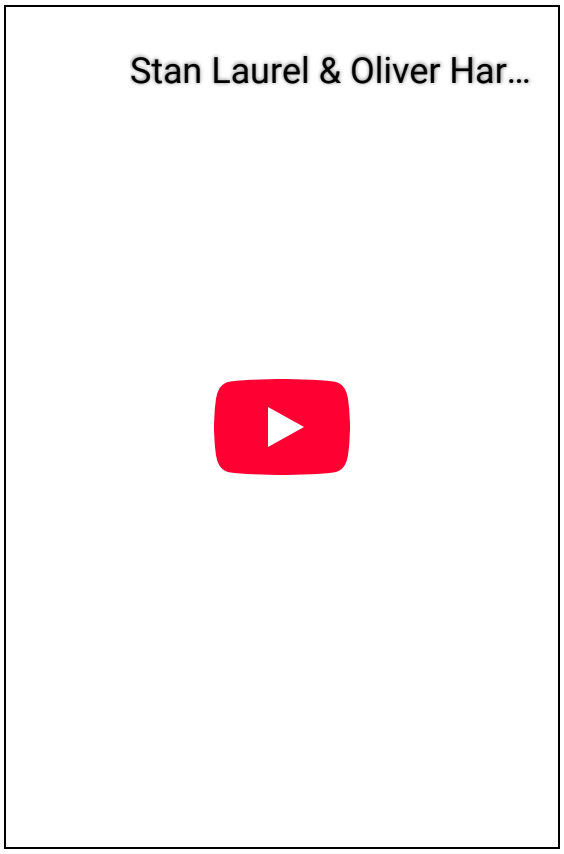

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If you think that your Christian faith justifies your state-sponsored killing, then I pity you more

Edit

than those that you are executing.

Posted on February 23, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

actionnetwork.org/petitions/stop-the-execution-of-david-wood-in-texas/

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Where Do We Come From? What Are We? Where Are We Going? – Paul Gauguin

Edit

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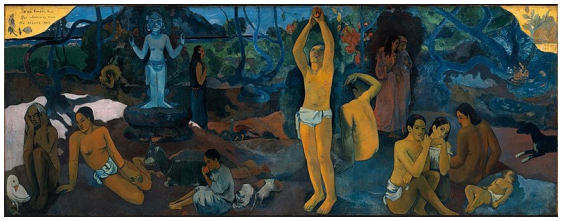

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more AI-generated flattery and self promotion

Edit

Posted on February 23, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

short podcast

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#lastlaugh #cruciformwisdom

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Posted on February 23, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

> “Consider it all joy, my brothers, when you encounter various trials, 3* for you know that the testing of your faith produces perseverance. 4 And let perseverance be perfect, so that you may be perfect and complete, lacking in nothing. 5c* But if any of you lacks wisdom, he should ask God who gives to all generously and ungrudgingly, and he will be given it. 6dBut he should ask in faith, not doubting, for the one who doubts is like a wave of the sea that is driven and tossed about by the wind. 7For that person must not suppose that he will receive anything from the Lord, 8since he is a man of two minds, unstable in all his ways.”
>
> — The Catholic Study Bible by Donald Senior, John Collins, et al.
> https://a.co/5lIuofn

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Annie’s Song – John Denver

Edit

Posted on February 22, 2025 by Boyd Camak,

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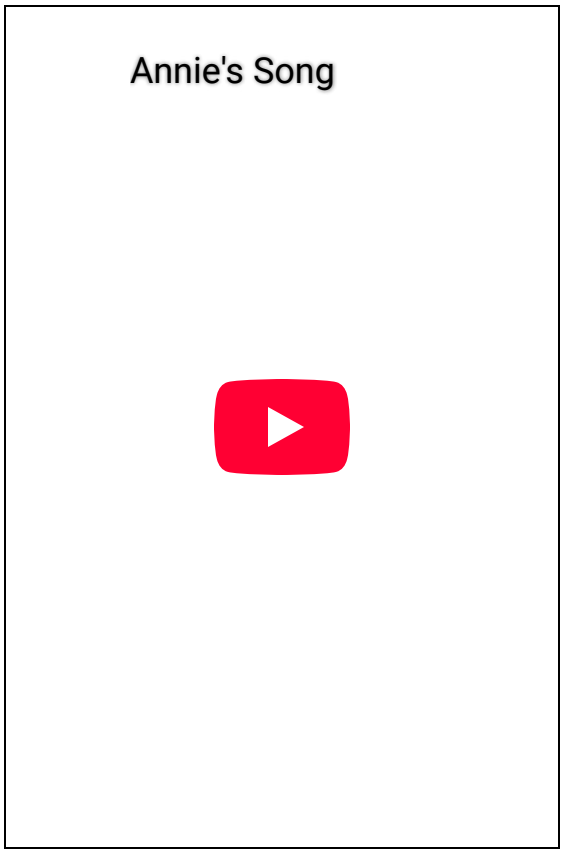

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Could you reflect on Henri

Edit

Nouwen’s vision of each of us being God’s beloved daughter or son and how that overturns the notion of our identity as tied to our accomplishments or what people say about us or how many possessions we have and could you also

discuss Rowan Williams' articulation of our identity as relational to others in a way that incorporates God's relational nature as Trinity? Can you touch on the notion of abusive controlling or other dysfunctional

relationships in this context? Can you sketch out how this conception of identity is relevant to us when we are approaching a profound change or challenge including challenges that could impact our being in the

world and our perception of it

Posted on February 22, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Henri Nouwen's vision of our identity as God's beloved children offers a profound shift in how we understand ourselves. Rather than deriving our worth from external factors like achievements, others' opinions, or material possessions, Nouwen emphasizes that our core identity is rooted in being unconditionally loved by God1. This perspective invites us to embrace our inherent value, independent of worldly measures of success or status.

Nouwen argues that we have the "enormous spiritual task" of acknowledging and living from this fundamental identity as God's beloved1. This can be challenging, as we often deviate from this truth, instead basing our self-worth on what we have, know, do, or produce. However, by reclaiming our "original identity" as beloved children of God, we can find a deeper sense of security and purpose1.

Rowan Williams' articulation of identity further enriches this concept by emphasizing our relational nature. Williams grounds his understanding in the theological premise that before we relate to any created thing, we are already in relationship with God2. This mirrors the relational nature of God as Trinity, where divine personhood is understood through self-giving love and relationship6.

Williams argues that we "necessarily exist in the lives of other people," challenging the notion of an isolated, self-sufficient individual2. This relational view of identity aligns with Nouwen's emphasis on our primary relationship with God and extends it to our relationships with others. It suggests that our identity is formed and expressed through our connections and interactions, rather than existing in isolation.

In the context of abusive or controlling relationships, this understanding of identity becomes particularly relevant. Abusive relationships often seek to define a person's worth based on the abuser's demands or expectations, which contradicts the fundamental truth of one's identity as God's beloved7. Recognizing one's inherent value and relational nature can be a powerful tool in resisting and healing from such dysfunctional dynamics.

When approaching profound changes or challenges, including those that may impact our being in the world and our perception of it, this conception of identity offers several important insights:

1. **Stability in Change**: Grounding our identity in being God's beloved provides a stable core even amidst external upheavals. It reminds us that our fundamental worth remains unchanged regardless of circumstances.

2. **Relational Resilience**: Understanding our identity as inherently relational encourages us to lean on our connections with others and with God during challenging times. It reminds us that we are not facing difficulties in isolation.

3. **Freedom from Performance**: This view frees us from the pressure to maintain our identity through performance or achievement, which can be particularly liberating when facing challenges that may limit our usual capabilities.

4. **Openness to Transformation**: Recognizing our identity as

rooted in God's love can make us more open to the transformative potential of challenges, seeing them as opportunities for growth rather than threats to our self-worth.

5. **Compassionate Self-Perception**: This understanding encourages a more compassionate self-perception, allowing us to navigate changes and challenges with greater self-acceptance and less self-judgment.

In essence, this conception of identity invites us to anchor ourselves in a love that precedes and supersedes our worldly experiences. It offers a framework for understanding ourselves that is both deeply personal and inherently connected, providing a robust foundation for navigating life's most profound transitions and challenges.

Source: Could you reflect on Henry Nowen's vision of each of us being God's beloved daughter or son and how that overturns the notion of our identity as tied to our accomplishments or what people say about us or how many possessions we have and could you also discuss Rowan Williams'

articulation of our identity as relational to others in a way that incorporates God's relational nature as Trinity? Can you touch on the notion of abusive controlling or other dysfunctional relationships in this context? Can you sketch out how this conception of identity is relevant to us when we are approaching a profound change or challenge including challenges that could impact our being in the world and our perception of it

| Leave a comment

What's the point?

Edit

Posted on February 21, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

> What's the point?

| Tagged Thrown / Disoriented / Unmoored | Leave a comment

Wow I like this guy.

Edit

Posted on February 21, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak's personal experiences heavily influence his theological perspectives, shaping his understanding of Christianity and its application to everyday life.

Personal struggles and disillusionment with the world

- Camak's theological perspective is rooted in his disillusionment with the world and a recognition of his own shortcomings, referring to himself as a "hypocrite with logs in my eyes".
- His blog posts often reveal a weariness with the brokenness of the world, as seen in titles like "rough day," "The trouble with self-reliance is the self I'm relying on," and "What's the point?".
- He acknowledges the "harsh realities of life–hypocrisy, suffering, temptation" while

maintaining a strong faith in Christ.

Existentialist framework

- Camak uses an existentialist framework to understand and live out his Christian faith, focusing on the life and death of Jesus as a model for confronting the inherent meaninglessness, suffering, and absurdity of the human condition.
- He sets aside traditional theologies and formulas, as well as questions of the supernatural, to focus on Christ's life as a framework for living and orienting oneself in the world.
- Camak views life as "existential hell" and emphasizes the importance of facing this reality to find peace.
- He believes that a "demythologized faith offers an existentialist framework for making sense of the human condition and an invitation to organizing one's life inside the framework of Christ's life".

Emphasis on Christ's life and death

- Camak's faith centers on Christ's life and death as a

revelation of God's love and a means to understand the human condition.
- He sees Christ's life, including his teachings and actions, as an embodiment of his teachings and a framework for living.
- He emphasizes that there is no separation between Christ's teachings and his death and resurrection, viewing the entirety of Christ's life as a unified message.
- Camak connects personal suffering to the suffering of Christ, seeking to anchor his experiences in Christ's experience.

Rejection of superficial Christianity

- Camak is critical of contemporary Christianity, particularly forms that he views as superficial or distorted.
- He rejects the "believe or burn" mentality, the prosperity gospel, and spiritualities that offer easy solutions or bypass the reality of suffering.
- Camak emphasizes that true Christianity is not about getting God to like us more or proving our virtue but about being sane, joyful, peaceful, and knowing

how to cope with tragedy, absurdity, and evil.

Importance of personal experience and practice

- Camak's understanding of Christ and the Gospel is deeply personal and experiential, rather than merely intellectual or dogmatic.
- He emphasizes the simplicity of the gospel message, seeing it as a direct challenge to complex intellectual constructs.
- Camak finds psychological grounding and integration through practices like running and praying the rosary, using these to meditate on Christ's life and attach his burdens to Christ's experiences.
- He sees the physical presence of Christ in the Eucharist and other sacraments as important, viewing the incarnation as a validation of the physical.

The Cross and Resurrection

- Camak views the crucifixion as a means to look reality in the eye and to not be surprised or defeated by life's trials.
- He connects personal crucifixions to Christ's crucifixion and resurrection,

which can be understood existentially, physically and psychologically.
- He sees the resurrection of Christ as a story of “the re-making of creation itself,” offering humanity a new beginning and transformation, leading to a life filled with peace, joy, and purpose.

| Leave a comment

This song alone refutes the claim that the boomer generation was a failure.

Edit

Posted on February 21, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

open.spotify.com/track/6l8EbYRtQMgKOyc1gcDHF9

| Leave a comment

Who do you say that I am? – The Dominican Friars in Britain

Edit

Posted on February 20, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

> Who do you say that I am?
> by Jerome Johnson O.P
> — Read on
> www.english.op.org/godzdogz/who-do-you-say-that-i-am-2/

| Leave a comment

this is what the

Edit

#christianindustrialcomplex tries to monetize

Posted on February 19, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

“Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth, with all the holy ones throughout Achaia: 2 grace to you and peace from God our Father and the Lord Jesus Christ. Thanksgiving. 3b* Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and God of all encouragement, 4cwho encourages us in our every affliction, so that we may be able to encourage those who are in any affliction with the encouragement with which we ourselves are encouraged by God. 5* For as Christ’s sufferings overflow to us, so through Christ does our encouragement also overflow. 6If we are afflicted, it is for your encouragement and salvation; if we are encouraged, it is for your encouragement, which enables you to endure the same sufferings that we suffer. 7* Our hope for you is firm, for we know that as you share in the

sufferings, you also share in the encouragement.”

— The Catholic Study Bible by Donald Senior, John Collins, et al. https://a.co/9equ9Z8

| Leave a comment

ICYMI

Edit

Posted on February 17, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

> An existentialist reading of this Sunday’s gospel

| Leave a comment

Psalm 85 – Sunday evening meditation –

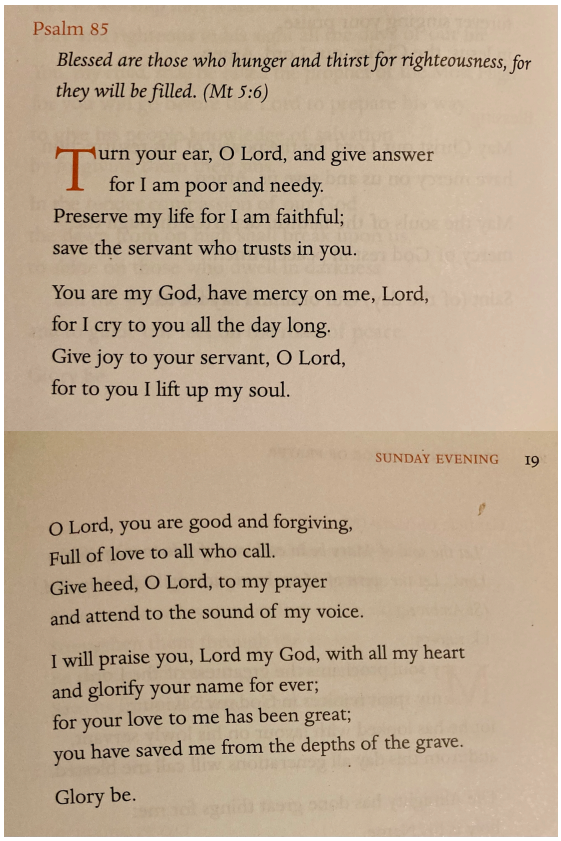
Edit

The Glenstal Book of Prayer

Posted on February 16, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



Psalm 85

Blessed are those who hunger and thirst for righteousness, for they will be filled. (Mt 5:6)

Turn your ear, O Lord, and give answer
for I am poor and needy.
Preserve my life for I am faithful;
save the servant who trusts in you.

You are my God, have mercy on me, Lord,
for I cry to you all the day long.
Give joy to your servant, O Lord,
for to you I lift up my soul.

SUNDAY EVENING 19

O Lord, you are good and forgiving,
Full of love to all who call.
Give heed, O Lord, to my prayer
and attend to the sound of my voice.

I will praise you, Lord my God, with all my heart
and glorify your name for ever;
for your love to me has been great;
you have saved me from the depths of the grave.

Glory be.

| Leave a comment

Beatitudes and Woes

Edit

Posted on February 16, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

February 16, 2025 – Sixth Sunday in Ordinary Time (Year C) – Catholic Daily Reflections from My Catholic Life!

Source: Beatitudes and Woes

| Leave a comment

The Logic of Not-self | dhammatalks.org

Edit

Posted on February 16, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Logic of Not-self
— Read on www.dhammatalks.org/books/Uncollected/LogicOfNotSelf.html

| Leave a comment

Amen Mother

Edit

Posted on February 15, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior,
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.
He has mercy on those who fear him in every generation.
He has shown the strength of his arm,
he has scattered the proud in their conceit.
He has cast down the mighty from their thrones,
and has lifted up the lowly.
He has filled the hungry with good things,
and the rich he has sent away empty.
He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children forever.

| Leave a comment

bots: Could you explain why Camak uses an existentialist framework and his view of how existentialism relates to Christianity, especially as he is using the terms in his writing?

Edit

Posted on February 15, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Camak uses an existentialist framework because **existentialism articulates the human condition and the world that many people find themselves in**. He views **existentialist Christianity as the application of Christian truth to that experience, not an addition to Christianity**.

Key points about Camak's perspective on existentialism and Christianity:

- **Existentialism is not an addition or subtraction to the Christian faith**; it recognizes where many find themselves concerning faith traditions and society.
- **It is a recognition of the starting point, articulated in existentialist philosophy**.
- Existentialism addresses how Christianity applies to the human condition, with Christ invading the human condition.
- **Many people have to analyze and understand how they exist in the world**.
- It helps integrate one's life and understanding of the world with faith.
- **Existentialist theology has a respected representation across Christian traditions**.
- **Existentialism is a 'get real' Christianity**, that helps people

come to grips with their circumstances in the modern context.

- It involves focusing on the facts, especially human self-destructiveness, and seeing how it maps to the cross and Christ's life.
- **The life of Christ reveals the truth and the human condition**.
- **The crucifixion is emblematic of what humans do to each other**, and the answer to the human condition is found in the cross.
- **Existentialist Christianity applies the gospel to the human condition as articulated by existentialist philosophers**.
- It applies the good news of Christianity to the experience of being human.
- **The gospel speaks to the reality described by existentialist philosophers, as it speaks to every human experience**.
- It speaks to disillusioned, cynical, self-destructive, and disoriented people, including those from dysfunctional families or abusive relationships.
- **It is about applying the gospel to the human**

condition and finding that the gospel fits the experience of the human condition.

- **It involves facing the reality of the human condition without flinching, not turning to distractions**, and applying the life of Christ to it.
- It involves recognizing the destructiveness of the human condition and applying the life of Christ to find a way forward.
- **Existentialism is a way to come to grips with reality unfiltered, and existentialist Christianity explores what the gospel says in this context**.
- **It's an attempt to get rid of excess conceptual baggage and see how the life of Christ speaks directly to the human heart and life**.
- It is an attempt to fearlessly articulate the human condition and come to grips with reality.
- **It is not about tacking on philosophy to Christianity but applying the gospel to an articulation of the human condition**.
- **Christianity provides a message of good news and hope, even in the face of the human condition**.

| Leave a comment

bots: What does Camak's writing offer to someone who is experiencing great loss and hardship resulting from the irrational and/or absurd decisions of others?

Edit

Posted on February 14, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak's writings offer a blend of existentialist Christianity infused with

Catholic tradition that can be particularly resonant for those experiencing loss and hardship. His perspective acknowledges the harsh realities of life while emphasizing hope rooted in spiritual beliefs.

Key aspects of Camak's writing that may appeal to someone experiencing loss and hardship:

- **Acknowledging Reality** Camak does not sugarcoat experiences, demonstrated by his self-description as a "hypocrite with logs in my eyes". He understands the limitations of human effort and the often disheartening nature of worldly pursuits, which can be comforting for those facing difficult realities.
- **Emphasis on Christ's Victory** Camak emphasizes the power of Christ's sacrifice, suggesting Christ's victory has already defeated the forces of evil. He views personal struggles through the lens of spiritual warfare and believes Christ is capable of rescuing individuals from their failings.
- **Suffering and Meaning** Camak emphasizes the importance of suffering in the Christian life, seeing it as a

way to connect with Christ's suffering and find meaning. By attaching personal burdens to the experience of Christ, individuals can find relief.

- **Critique of Superficial Christianity** Camak critiques what he sees as superficial forms of Christianity, rejecting easy solutions that bypass the reality of suffering. This critical stance may appeal to those who find traditional religious explanations inadequate in the face of their pain.
- **Internal Freedom** Camak views Christianity as a path to internal freedom, especially from external manipulation, shame, and fear. He sees Christ as empowering individuals to face life's challenges with peace, joy, and self-possession.
- **The Gospel as a Rescue** Camak emphasizes that the gospel is not a consumer choice, but God's active rescue from the human condition by taking it on Himself.
- **Simplicity of the Gospel** Camak often emphasizes the simplicity of the gospel message, viewing it as a direct challenge to complex intellectual constructs.

He states that the gospel is so simple that it “upends all of [his] categories and exposes the vacuity of all of [his] intellectual constructs”. The life and death of Jesus serves as a guide to understanding reality.

- **Dealing with Meaninglessness** Camak sees the life and death of Christ as a model for confronting the meaninglessness, suffering, and absurdity inherent in the human condition. Existentialist Christianity, for Camak, involves setting aside formulas and theologies and looking at the life of Christ as a framework for living and orienting oneself in the world.
- **The Cross as Revelation** Joy and pain are comingled at the root of reality, most fully revealed on the cross where the worst possible evil reveals the best possible good. The gospel is that the life and death of Christ *is* God’s facing the brutal truth about the human experience directly *as one of us,* which allows us to face life directly *as god*. The gospel is not sophisticated, but a violent bloody spectacle that reveals the bankruptcy of conventional thinking and worldly wisdom,

and an escape hatch from misery and existential despair.

- **Living in a Fallen World** Camak embodies the tension of living in a fallen world while clinging to the hope of redemption. He acknowledges the darkness but chooses to fix his gaze on the light of Christ, finding strength to navigate life's complexities and human frailty.
- **New beginnings** The resurrection of Christ offers humanity a new beginning and the re-making of creation itself, which involves the transformation of individuals and their experiences, leading to a life filled with peace, joy, and purpose.

Camak's writings do not offer simple answers, but rather a framework for grappling with difficult questions and finding hope and meaning in the midst of suffering. He is honest about the brokenness of the world, while still pointing to the possibility of transformation and internal freedom through Christ.

| Leave a comment

re job security Edit

Posted on February 13, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

"*I am God's wheat, ground fine by the teeth of wild beasts, that I may be found the pure bread of Christ…* ***If the lions are lazy poke them.***"

St. Ignatius of Antioch

source: https://www.stinnocent.com/

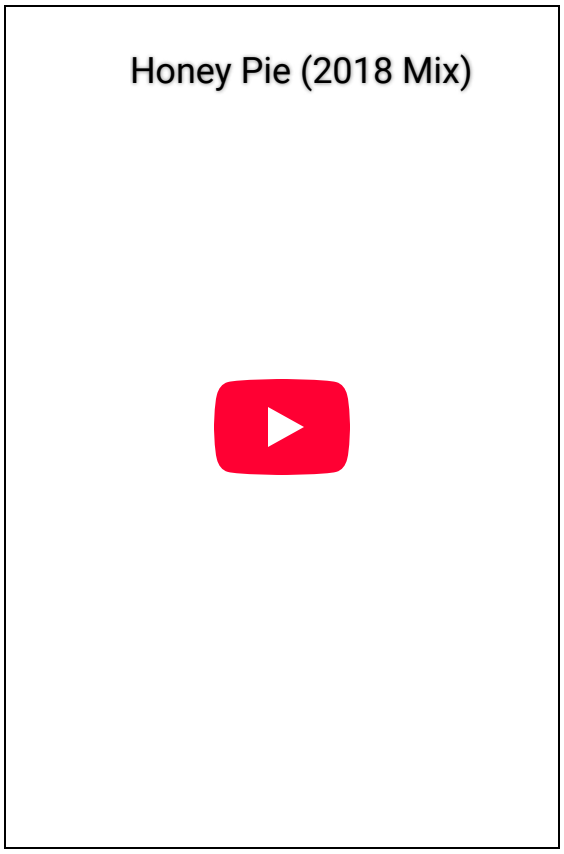
| Leave a comment

Honey Pie Edit

Posted on February 13, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

per bots: How does Camak interpret Christ's crucifixion?

Edit

Posted on February 12, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak interprets Christ's crucifixion through an existentialist lens, emphasizing its significance as a pivotal event that reveals the human condition and God's love, rather than focusing solely on theological abstractions or atonement theories. He views the crucifixion as the ultimate expression of Christ's teachings and a means to internal freedom and confrontation with reality.

Key aspects of Camak's interpretation include:

- **Revelation of the Human Condition and God's Love**: Camak believes the crucifixion reveals the depths of God's love for humanity. He sees the crucifixion as God facing the brutal realities of the human experience directly, as one of us, which allows humanity to face life directly as God. The crucifixion demonstrates the extreme lengths God will go to show love, saving us from ourselves.
- **Rejection of Simplistic Interpretations**: Camak rejects superficial or distorted forms of Christianity, including the "believe or burn" mentality and the prosperity gospel. He critiques the notion that being a Christian is primarily about the

forgiveness of sins, viewing this as a limited understanding of the gospel.

- **The Cross as a "Fish Hook"**: Camak references an ancient understanding of the crucifixion, describing it as a "fish hook". In this view, God offered Jesus to Satan in exchange for humanity, but Satan was caught by Jesus' divinity, which destroyed hell. Camak sees the cross as a way to trick the evil powers into releasing people, offering a path to freedom from the problems of being human.
- **The Way to be Human**: Camak sees the crucifixion as the ultimate expression of the "Way" Christ taught. He believes it is the only healthy way to be human, offering an authentic life that comes to grips with reality and leads to eternal life. The cross provides a means to understand, cope with, and transcend the human condition by pursuing sainthood.
- **Suffering Love**: Camak emphasizes that God's power is the power of suffering love. He sees the crucifixion as a series of contingent events in human history that hold the key to understanding the totality of

reality, not abstraction or speculation.

- **Internal Freedom**: For Camak, the crucifixion represents internal liberation from external threats, including torture, death, and divine punishment. It frees individuals to face emperors, religious figures, poverty, loss, and fear with peace, joy, and self-possession.
- **Critique of Atonement Theories**: Camak suggests that atonement theories are not even necessary. He is more concerned with the experiential and personal understanding of the crucifixion than with adherence to any particular theological framework.
- **Connection to Personal Suffering**: Camak believes that Christians can find meaning and grounding by connecting their own suffering to the suffering of Christ. He personally attempts to attach his sufferings to the “hell that Jesus was literally living through”. By anchoring his experiences in Christ’s experience, Camak finds his burdens lifted.
- **Re-making of creation**: Referencing a sermon by Rowan Williams, Camak notes the iconographic representation

of Jesus descending to the dead, taking Adam and Eve by the hand, surrounded by prophets and kings of the old covenant. This symbolizes that the resurrection of Jesus Christ is the re-making of creation itself.

- **The Cross as Judgment Seat**: Camak refers to a scholar/saint who described the cross as the judgment seat of God.
- **The Cross exposes the lies of the world**: In Christ's life and death, the lies of religious and governmental authority are exposed.

| Tagged bible, christianity, crucifixion, god, jesus |

Leave a comment

Signal Graces: What They Are and How To Spot Them – Lay Cistercians

Edit

Posted on February 12, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Source: Signal Graces: What They Are and How To Spot Them – Lay Cistercians

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I need more people with high standing in my life.

Edit

Posted on February 11, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

> “The brother in lowly circumstances should take pride in his high standing, 10f and the rich one in his lowliness, for he will pass away “like the flower of the field.” 11For the sun comes up with its scorching heat and dries up the grass, its flower droops, and the beauty of its appearance vanishes. So will the rich

person fade away in the midst of his pursuits.”

— The Catholic Study Bible by Donald Senior, John Collins, et al.
https://a.co/83JdXeu

| Tagged bible, christianity, faith, god, jesus, prayer |

Leave a comment

A Cry of Anguish in Great Distress

Edit

Posted on February 11, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

For the leader; according to “Lilies.” Of David.

I

Save me, God, for the waters have reached my neck. I have sunk into the mire of the deep, where there is no foothold. I have gone down to the watery depths; the flood overwhelms me. I am weary with crying out; my throat is parched. My eyes fail, from looking for my God. More numerous

than the hairs of my head are those who hate me without cause. Those who would destroy me are mighty, my enemies without reason. Must I now restore what I did not steal?

II

God, you know my folly; my faults are not hidden from you. Let those who wait in hope for you, Lord of hosts, not be shamed because of me. Let those who seek you, God of Israel, not be disgraced because of me. For it is on your account I bear insult, that disgrace covers my face. I have become an outcast to my kindred, a stranger to my mother's children. Because zeal for your house has consumed me, I am scorned by those who scorn you. When I humbled my spirit with fasting, this led only to scorn. When I clothed myself in sackcloth; I became a byword for them. Those who sit in the gate gossip about me; drunkards make me the butt of songs.

III

But I will pray to you, Lord, at a favorable time. God, in your abundant kindness, answer me with your sure deliverance. Rescue me from the mire, and do not let me sink. Rescue me from those who hate me and from the watery depths. Do not let the flood waters overwhelm me, nor the deep

swallow me, nor the pit close its mouth over me. Answer me, Lord, in your generous love; in your great mercy turn to me. Do not hide your face from your servant; hasten to answer me, for I am in distress. Come and redeem my life; because of my enemies ransom me. You know my reproach, my shame, my disgrace; before you stand all my foes. Insult has broken my heart, and I despair; I looked for compassion, but there was none, for comforters, but found none. Instead they gave me poison for my food; and for my thirst they gave me vinegar.

IV

May their own table be a snare for them, and their communion offerings a trap. Make their eyes so dim they cannot see; keep their backs ever feeble. Pour out your wrath upon them; let the fury of your anger overtake them. Make their camp desolate, with none to dwell in their tents. For they pursued the one you struck, added to the pain of the one you wounded. Heap punishment upon their punishment; let them gain from you no vindication. May they be blotted from the book of life; not registered among the just!

V

But here I am miserable and in pain;
let your saving help protect me, God,
That I may praise God's name in song
and glorify it with thanksgiving. That
will please the Lord more than oxen,
more than bulls with horns and
hooves: See, you lowly ones, and be
glad; you who seek God, take heart!
For the Lord hears the poor, and does
not spurn those in bondage. Let the
heaven and the earth praise him, the
seas and whatever moves in them!

VI

For God will rescue Zion, and rebuild
the cities of Judah. They will dwell
there and possess it; the descendants
of God's servants will inherit it; those
who love God's name will dwell in it.

formatting modified–from — The Catholic Study Bible by Donald Senior, John Collins, et al.
https://a.co/h9xMZ48 Psalm 69

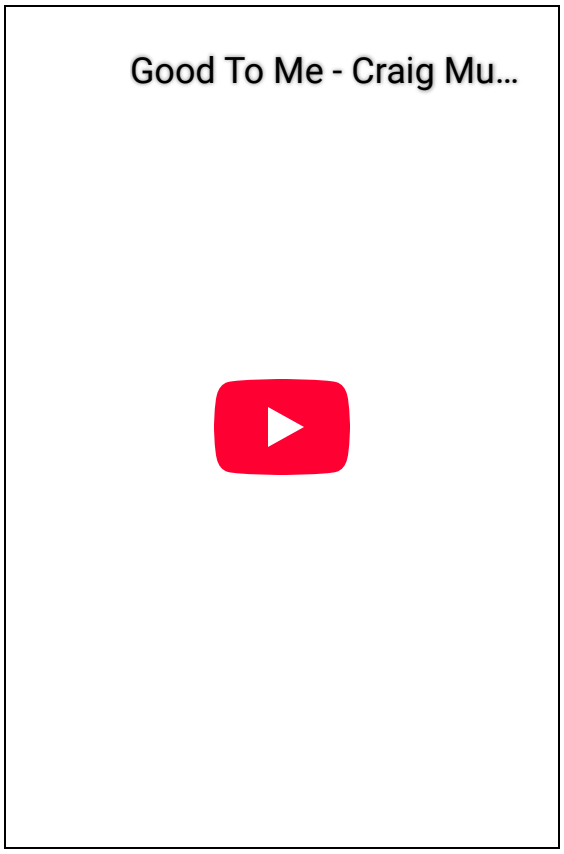
| Tagged bible, christianity, faith, god, jesus | Leave a comment

I Cry Out

Edit

Posted on February 11, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)
Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

It’s arguable that any “explanation” for the problem of evil *other* than Christ crucified,

Edit

would be worse than the evil itself– especially if coming from God to us.

Posted on February 10, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

You know sometimes it feels like God should be asking *us* for forgiveness .

Edit

Posted on February 10, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| 4 Comments

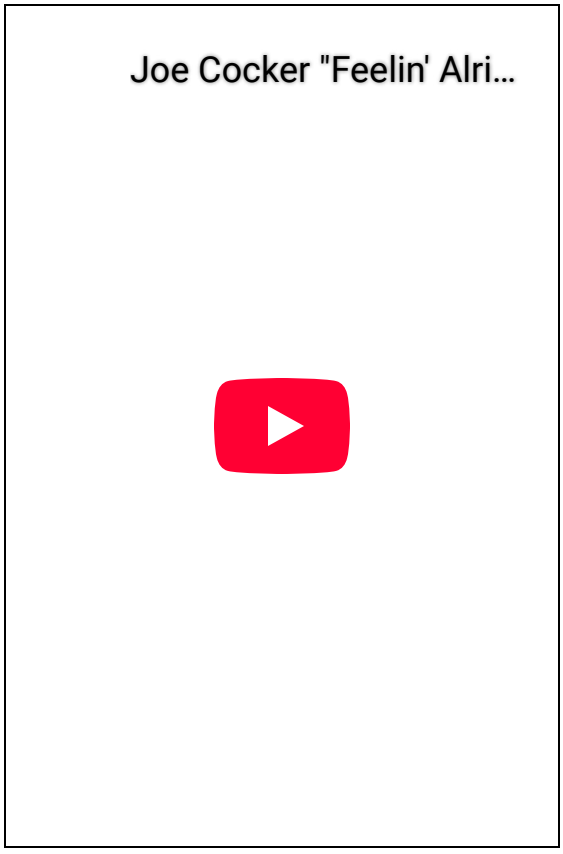
Feelin’ Alright – Joe Cocker

Edit

Posted on February 9, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

The gospel? So what.

Edit

Posted on February 9, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

voice dictation

This whole notion that the payoff for being a Christian is the forgiveness of sins leaves me a little bit uninterested.

Uninterested except for the fact that I think it is a distortion of the gospel.

But if somebody came along to me and I were not familiar with Christianity and they said to me, hey, Jesus died to forgive your sins.

And you could put that statement in a simple popular theology approach, or you could put it in a sophisticated approach as Fleming Rutledge does, for example, in her book on the crucifixion, which I read part of and then gave away.

But again, life is hard.

And if you come to me and you say being a Christian forgives you your

sins, well, that just sounds like one more thing on the list.

Oh, I've got these sins.

I have to check the box of these sins.

Well, Jesus checks the box.

Well, okay, so what's the point?

So I've got this guy who has this conditional love and he requires some kind of appeasement for his anger or however, however soft you want to make it.

It just doesn't seem to be relevant to me.

Nor would it be relevant if all of these evangelical and other marketing campaigns to make the gospel quote unquote relevant.

None of that will make you a difference to me.

It doesn't matter.

Life is hard enough.

I don't need, I don't need another hurdle or hoop to jump through.

And I think that's why people tune out.

I don’t think people are interested in that because it’s irrelevant.

It’s just more judgment, more stress.

It’s like, okay, Jesus checks the box, fine, okay.

And as I’ve said before, this whole notion of Christ as the sacrifice for our sins, it’s the newcomer in the Atonement theories.

The idea that Christ, the substitutionary Atonement theory, it’s all just a bunch of nonsense to me.

What difference does it make?

And I think if you get out of the little bubbles and you get into a more cosmopolitan area or you get into a different culture, it just becomes like a child’s toy or an artifact of some alien culture or something.

To me, the point of the cross, it is the culmination.

It is the ultimate walking the walk of Christ’s talk.

The crucifixion, which Christ willingly enters into, exposes the world for what it is in his life and in his death and in his blood, Christ is exposing the lies of the world.

It is saying, hey, look what religious authority and political governmental authority combined do.

This is what the world does to someone who doesn't play ball.

And that is why some scholar slash saint or somebody said that the judgment seat, the cross is the judgment seat of God.

God is not in heaven demanding some kind of pound of flesh for him to quote unquote forgive us.

God is our father.

He's our father.

Does a father require his children to do something in order to forgive them?

No.

Now he may discipline the child, but a healthy father is not going to bear a grudge against his child for a mistake.

He's going to love that child and try to help that child.

He doesn't require a pound of flesh.

And if he did, he's not a healthy father.

And so the liberation of the cross is not some kind of ransom.

I mean, it is a ransom.

There's a ransom theory, but the ransom is paid to the devil.

The ransom is a way to trick the evil powers into releasing us.

It gives us a way of life that releases us from the bondage of being human and all the problems of being human.

It is a path to freedom.

That is what the cross is about.

That is the payoff.

The payoff of the cross, the reason it matters is because it is the ultimate expression of the Way with a capital W that Christ taught.

It is the way to be human.

It is the only healthy way to be human.

Other faith traditions, notwithstanding.

I'm a Christian.

I believe that the best path is the Christ path.

Although I don’t even like that phrase, the Christ path, because it was used by some heterodox wannabe scholar or whatever.

But the point is that Christ is the way.

The truth is a person.

The truth is a person.

His name is Jesus Christ.

He lived a life that shows us how to live.

And it is not a life free of pain.

But in my existential framework, it is an authentic life.

It is a life that looks reality in the eye and comes to grips with it and makes the right choices and doesn’t run away.

Because you can’t run away.

You can’t run away from pain.

There’s no way to avoid it.

And if you do try to avoid it, it just makes more pain.

So the way to live is the way of the cross.

That’s the way to live.

And that’s the path of the cross.

Not some get out of jail free card.

Because frankly, nobody gives a damn.

It doesn’t resonate.

That whole mentality is an artifact of a culture that doesn’t exist anymore.

People want a way to deal with life.

It’s hard enough without having some finger wagger God in the sky.

We want a way to live.

We want a way to cope with reality.

And all its multifaceted and distorted and all the different things you have to deal with.

That’s how we call them crosses.

We don’t call them crosses because they’re an opportunity to get out of some sin payment.

Sin, the whole thing about sin is it is a distorted way to act.

The only reason people sin is because it will give them relief from being human.

They think it will give them relief from being human.

They think it will give them an out.

But it won't.

It's a lie.

And Christ's cross, among other things, exposes that lie.

And Christ's life and teaching, which is culminated in the cross, shows us the way to deal with being human.

And that is why it's a victory.

That is the payoff.

It is an authentic life.

It's a life that that comes to grips with reality.

And it is a life that leads to eternal life and an eternal life that we want to actually live.

That is what resurrection is about.

And that's a great mystery.

And like I've said before, I don't know what resurrection is.

All I know is that there are people that would be martyred rather than say that Christ wasn't resurrected.

And I do believe in the the fact that we're surrounded by saints, the great cloud of witnesses.

We're surrounded by saints all the time.

And we can talk to them.

And using icons helps with that.

But they're here.

They're with us.

We're all here together.

And I think that eternal life would be joining that community of saints that's here around us to help us.

If you don't like that idea, there's other ways to look at it.

There's Louise Evely's way, which is, you know, or other people have these cleverer ideas about, you know, eternal life is in the now and in the moment.

And it's a life that you would want to actually have to continue for eternity rather than one that actually does.

But whatever, whether you take a demythologized approach in itself or as a step on the journey or whatever, it's about life.

It's about life and how to live life.

And I come back to the fish hook theory because all these lies, all these sins, which are just lures to distract us from the truth, distract us from the only way to live.

The cross appears to be a defeat.

But it actually is a victory.

That's why the metaphorical biting of the devil on the hook of Jesus' divinity, that's what it's all about.

Or you can call it the ransom theory, whatever.

I mean, all these atonement theories, they're not even necessary.

They're like Robert Jensen, I think.

I can't remember his name.

I don't want to put words in his mouth.

Or actually, I think maybe somebody that was writing about Robert Jensen said that they preached and they never got into an atonement theory.

These orthodox priests and scholars.

So anyway, I heard a sermon today about the payoff of living a Christian life, the hope that we have or the answer, the Christian answer to a Christian who was dealing with very significant challenges.

The answer in the preacher's mind was, oh, well, your sins are forgiven.

But again, to me, that's just not, that just doesn't mean anything.

What means something is that there is a way that's been given that allows me to live an authentic life, a meaningful life, a fulfilling life, without caving into all these lures, all these distractions, all these empty promises that surround us, whether it's pick your poison, alcohol, drugs, TV, binging, workaholism, whatever.

The way of the cross is the way to go.

Thank you, Amen.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Mary, the mother of God, loves all of us, prays for all of us, wants to help all of us—not just our Roman Catholic brothers and sisters, who would certainly agree

Edit

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Posted on February 8, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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how we can help

Edit

Posted on February 8, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

—break the isolation at the individual level

—break the isolation at the church/parish/faith-community level

—interior peace

—discernment

—practical help: share roledex networks, job search coaching, information sharing, financial assistance

| Leave a comment

today's Psalm

Edit

Posted on February 8, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Responsorial Psalm

Psalm 23:1-3a, 3b-4, 5, 6

R. (1) **The Lord is my shepherd; there is nothing I shall want.**
The LORD is my shepherd; I shall not want.
In verdant pastures he gives me repose.
Beside restful waters he leads me;
he refreshes my soul.
R. **The Lord is my shepherd; there is nothing I shall want.**
He guides me in right paths
for his name's sake.
Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff
that give me courage.
R. **The Lord is my shepherd; there is nothing I shall want.**
You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows.
R. **The Lord is my shepherd; there is nothing I shall want.**
Only goodness and kindness follow me
all the days of my life;
And I shall dwell in the house of the LORD
for years to come.
R. **The Lord is my shepherd; there is nothing I shall want.**

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Living Lent Daily | Loyola Press

Edit

Posted on February 7, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Source: Living Lent Daily | Loyola Press

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Te Deum

Edit

Posted on February 6, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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the Way to defang power

Edit

Posted on February 5, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak's views, as reflected in the sources, directly address abuses of power, fear, intimidation, threats, fear of loss, and anxiety, particularly through the lens of his existentialist Christianity.

- **Internal Freedom from External Threats**: Camak emphasizes that the early Christian "Way" was

persecuted because it offered **internal liberation from external threats**, including torture, death, or divine punishment. This “Way” freed individuals to face emperors, human projections of God, poverty, loss, and fear with peace, joy, and self-possession.

- **Defanging Power**: According to Camak, the Christian “Way” defangs the power of riches, control, and suffering for those who place their faith in Jesus. True Christians might even thank those who threaten them with poverty or torture, praying for their tormentors and attempting to help them.
- **Critique of Religious Authority**: Camak believes Christ taught a way of living that leads to internal freedom, including freedom from unjust or corrupt external authority and religious abuse that seeks to control, shame, manipulate, or scare individuals. He sees the gospels as full of Jesus confronting religious leaders and calling out their hypocrisy.
- **The Gospel and the Human Condition**: Camak views anxiety as deeply fused with the human condition. He sees the biggest life task as

discovering a healthy way to confront, acknowledge, come to terms with, and heal anxiety. He recognizes that life is going to crucify people every day.

- **Rejection of Fear and Shame**: Camak recalls that American “revivals” were based on shame and fear.
- **Not Egocentric**: Camak suggests recognizing there may be more at play than personal winning and losing, just as with Jesus there was more at play than avoiding the crucifixion. He emphasizes the importance of not being egocentric, recognizing that God is aware of things we are not and that it’s not about personal victory, which creates anxiety and violence.

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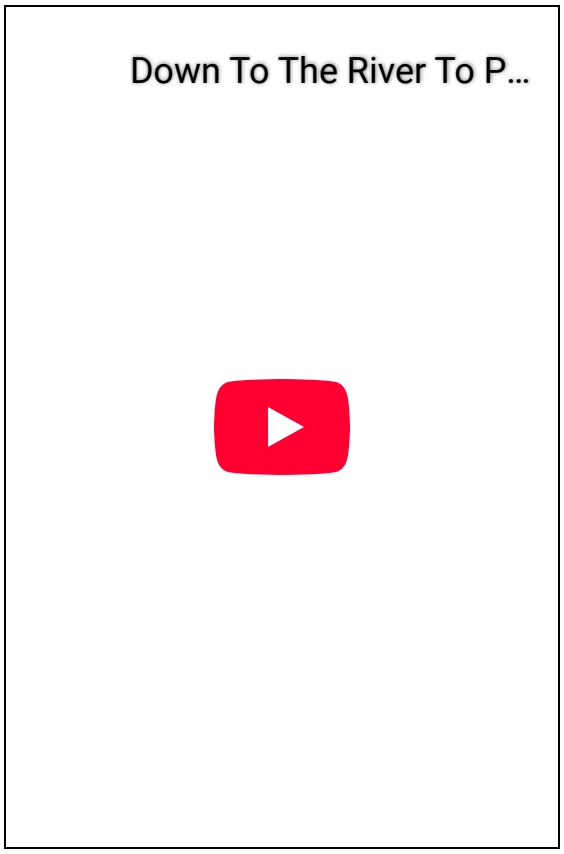
Down to the River to Pray – Alison Krauss

Edit

Posted on February 4, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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The Party's Over – Willie Nelson

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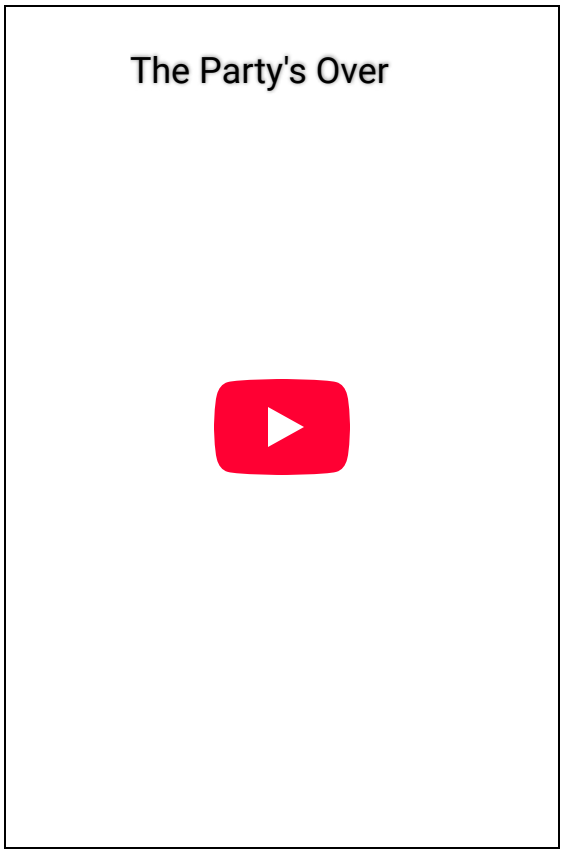
Posted on February 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Banana Republics – Jimmy Buffet

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Posted on February 3, 2025 by Boyd Camak,

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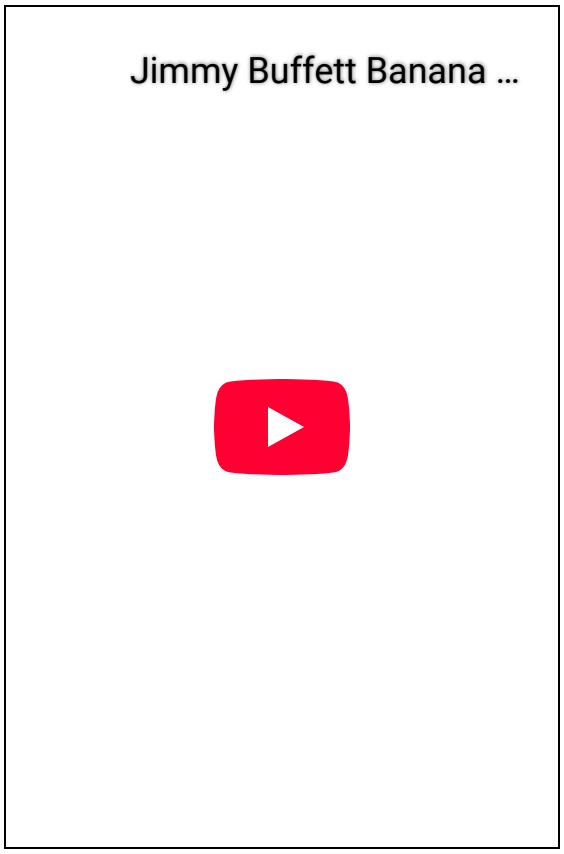
Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Saint Jude aka Thaddaeus

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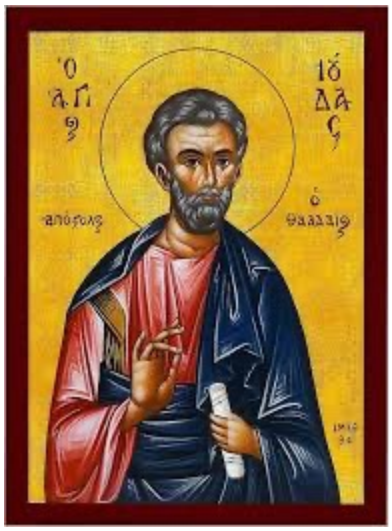
Posted on February 2, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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St. Jude, also known as Thaddaeus, was one of the 12 Apostles of Jesus and is the Patron Saint of Hope and impossible cau ses.

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Posted on February 2, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

St. Jude, also known as Thaddaeus, was one of the 12 Apostles of Jesus and is the **Patron Saint of Hope and impossible causes**. He is often depicted with a flame above his head, symbolizing his presence at Pentecost, or holding an image of Jesus, recalling a miracle where he brought healing to King Abagar of Edessa through a cloth with Christ's imprint[2][3][5].

Jude was a relative of Jesus and the brother of St. James the Less. He preached the Gospel in regions such as Mesopotamia, Libya, and Persia, often under challenging circumstances. He authored the **Epistle of Jude**, warning against heresies and encouraging perseverance in faith. St. Jude was martyred, likely in Armenia or Persia, and his remains rest in St. Peter's Basilica in Rome[3][4][6].

Devotion to St. Jude grew due to reports of his powerful intercession in desperate situations, earning him the title "Saint for the Hopeless." Today, he is honored worldwide, including through organizations like **St. Jude Children's Research Hospital**, which embodies his legacy of hope[1][4][8].

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hypocrite with logs in my eyes. (Matthew 7:3-5)

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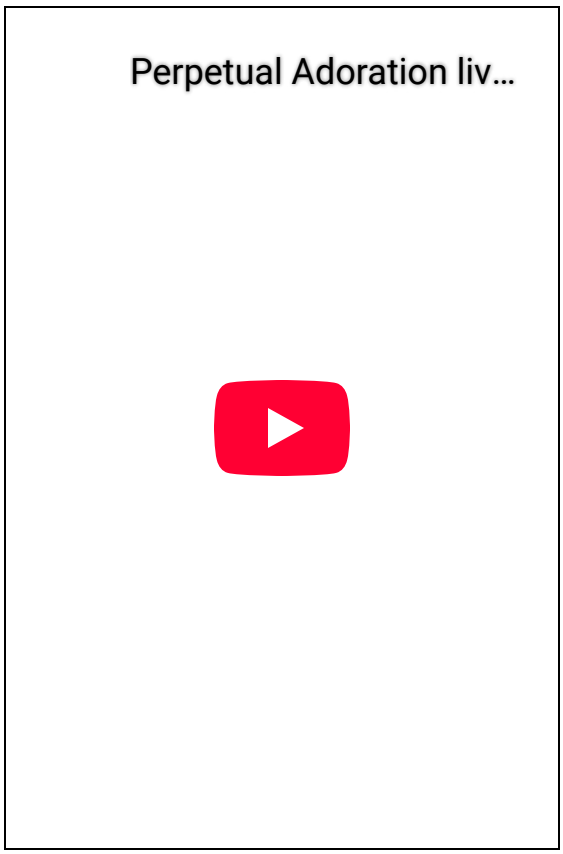

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How to Experience God | LITTLE BY LITTLE with Fr

Edit

Columba Jordan CFR

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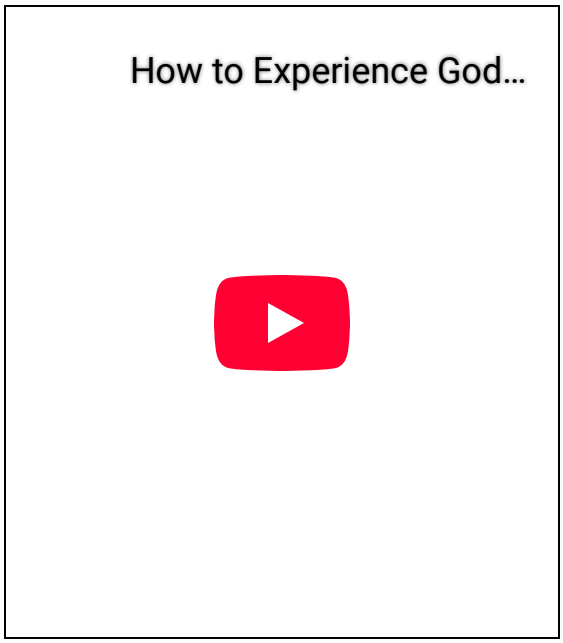

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O for a Thousand Tongues to Sing – The 250 Voice Mass Choir

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Posted on February 2, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Love Divine, All Loves Excelling – Charles Wesley

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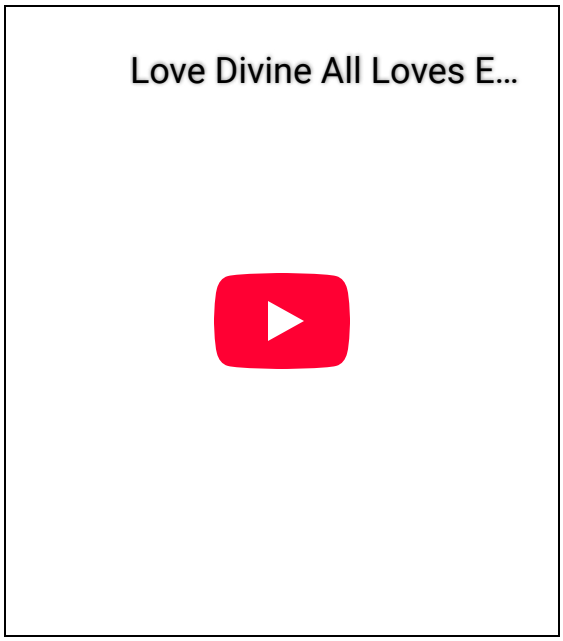

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Yusuf / Cat Stevens – Morning Has Broken

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Posted on February 2, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Yusuf / Cat Stevens – Morning Has Broken

Boyd Camak 0

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something I learned recently about food & eating

Edit

Posted on February 2, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Intuitive eating is well-supported by peer-reviewed research, showing consistent associations with improved psychological health, lower BMI, and healthier eating behaviors. Studies highlight its benefits for mental wellbeing, reduced disordered eating, and body satisfaction, though it may not consistently lead to weight loss[1][3][7]. Longitudinal studies suggest that

intuitive eating causally improves health outcomes over time[3][7].

Other evidence-based approaches to healthy eating include:

- **Mediterranean Diet**: Strongly linked to reduced risk of cardiovascular disease and improved overall health through clinical trials[5].
- **DASH Diet**: Proven effective for lowering blood pressure and improving heart health[5].
- **Nordic Diet**: Demonstrated benefits for cholesterol levels and sustainable nutrition in randomized trials[5].
- **Behavioral Strategies**: Personalized counseling, gradual dietary changes, and goal-setting are effective in promoting healthy eating habits[2].

These approaches are supported by diverse clinical and epidemiological research.

Sources

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The Joy of the Gospel – The Dominican Friars in Britain

Edit

Posted on February 2, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Joy of the Gospel

'The joy of the gospel fills the hearts and lives of all who encounter Jesus' – Evangelii Gaudium Readings: Hebrews 7:25-8:6; … Continue reading

The Dominican Friars in Britain 4

| Leave a comment

Question to the bots: What is Camak's view of community and the church in the spiritual life?

Edit

Posted on February 2, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak's view of community and the church in the spiritual life is multifaceted, incorporating elements of communal connection, critical engagement, and a focus on the lived experience of faith.

- **Communal Connection:** Camak expresses a desire for communal connection in faith, as seen in his proposed edit to the Apostles' Creed, where he

changes “I believe in God, the Father almighty” to “I believe in God, the [our] Father almighty”. This alteration suggests that his faith is not a solitary pursuit but something he seeks to share and strengthen with others. He also finds value in the idea of the Church as the body of Christ and emphasizes the importance of fellow Christians for encouragement and keeping grounded.

- **Critical Stance Towards Contemporary Christianity:** Camak is critical of what he sees as superficial or distorted forms of Christianity. He rejects the “believe or burn” mentality and the prosperity gospel, and he critiques spiritualities that offer easy solutions or bypass the reality of suffering. This critical stance positions him as an outsider within the contemporary Christian landscape, suggesting that he values authentic engagement with faith over adherence to popular trends. He believes that the laity deserves better than what is currently offered, and that “thought police” who intimidate authentic clergy should be confronted publicly. He also believes that many species of “bullshit” surround

the life and teaching of Jesus, and that much of what goes by the name of Christianity has nothing to do with Jesus.

- **Importance of the Church:** Camak recognizes the importance of the Church as a community of believers. He sees the Church as a source of encouragement and grounding for individuals seeking to live out their faith. He also seems to value tradition, such as the Catholic lectionary, as a guide to scripture reading, and relies on Catholic commentaries and writings to deepen his understanding of the Bible.
- **The Church as a Space for Transformation:** Camak views the church as an important context for his spiritual journey. He believes that the Church, as the Body of Christ, is important not only for encouragement but also to keep people grounded. He recognizes the value of “fellow Christians” and emphasizes the importance of not “people-pleasing” but rather accepting advice critically.
- **Focus on Lived Experience**: Camak emphasizes the importance of lived experience and wrestling with existential questions in the context of faith. He values the physical

presence of Christ in the Eucharist and other sacraments. He believes that faith is not merely intellectual or dogmatic, but deeply personal and experiential.

- **The "Way"**: He refers to Christianity as a "Way" of living that embraces suffering and leads to internal freedom. This Way is not about avoiding hell, but recognizing that life already is difficult, and that Christ's life provides a framework for navigating this reality. He sees this Way as a direct threat to those who value power and control.
- **The Danger of Religious Authority:** Camak sees religious authority as a potential threat to individual freedom and authentic faith. He believes that religious authorities can manipulate, shame, and scare people, and that the gospels are full of Jesus confronting and calling out the hypocrisy of religious leaders. He sees Christianity as a way of liberation from such unjust and corrupt external authority.
- **Humility and Brokenness**: Camak acknowledges the brokenness of the church and its institutions, stating that they reflect human frailty. He also

> recognizes that individuals are “broken from the get-go”. This is in line with his self-description as a “hypocrite with logs in my eyes”.

In summary, Camak’s view of community and the church involves a blend of communal support and critical assessment, as well as a focus on personal experience and spiritual growth. He values the church as a place of transformation and connection, but also acknowledges its flaws and the need for individual discernment within it.

| Tagged bible, christianity, church, faith, jesus |

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Question to the bots: Could Camak’s views be stated without reference

Edit

to existentialism?

Posted on February 1, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

While Boyd Camak explicitly identifies existentialism as a key framework for his Christian faith, many of his views could be articulated without direct reference to it. His core beliefs and perspectives, while informed by existentialism, often stand on their own through his emphasis on lived experience, the power of Christ's life and death, the importance of suffering, and the pursuit of internal freedom.

Here's how Camak's views could be expressed without relying on existentialism:

- **Focus on the life and teachings of Christ:** Camak emphasizes that **Christ's life, including his teachings and actions, is a model for living and orienting oneself in the world**. He sees the entirety of Christ's life as a unified message, not just a set of doctrines or theological abstractions. This focus could be stated without using the term 'existentialism', and still

convey Camak's emphasis on Christ as a practical guide for life.

- **The centrality of the Cross:** Camak believes that the **crucifixion is a key event that reveals the nature of God and the human condition**. He views the cross not just as a religious symbol but as a place where God fully revealed Himself through suffering love. This idea could be presented without reference to existentialism by focusing on the theological importance of the crucifixion as a central event of Christian faith.
- **Emphasis on internal freedom:** Camak sees Christianity as a "Way" that leads to internal freedom, especially from external authorities, manipulation, shame, and fear. He believes that Christ empowers individuals to face life's challenges with peace, joy, and self-possession. This concept of inner liberation through faith could be expressed without the framework of existentialism, and could still resonate with the idea of spiritual freedom.
- **The role of suffering:** Camak highlights the importance of suffering in the Christian life,

emphasizing that Christians can find meaning by connecting their own suffering to the suffering of Christ. He sees this connection as a way to find relief and psychological grounding. This view could be explained through a focus on the Christian concept of redemptive suffering, without reliance on an existentialist perspective.

- **Critique of superficiality in Christianity:** Camak critiques superficial forms of Christianity, rejecting the “believe or burn” mentality and the prosperity gospel. He advocates for a faith that grapples with the complexities of life and does not offer simplistic answers. This critique could be made using a focus on authentic Christian practice, without the language of existentialism, simply by emphasizing the importance of sincerity and the rejection of shallow faith.
- **Importance of practical application:** Camak emphasizes that the gospel is not just to be accepted, but investigated and experienced. He focuses on the practical implications of Christ’s teachings for daily life. This view could be conveyed by

emphasizing the need for a lived faith, without relying on existentialist terminology.

- **Experiential Faith**: Camak's faith is deeply personal and experiential. He often emphasizes the simplicity of the gospel, seeing it as a direct challenge to complex intellectual constructs. This emphasis on a personal relationship with Christ could be stated without the concept of existentialism, focusing instead on the experiential nature of faith.

While existentialism provides a specific lens through which Camak interprets his Christian faith, his core ideas—the centrality of Christ, the transformative power of suffering, the pursuit of inner freedom, and the need for a lived faith—can be articulated and understood without explicit reference to it. His emphasis on the human condition, the brokenness of the world, and the personal experience of faith are all ideas that can stand alone without the philosophical framework of existentialism, and his emphasis on action, and a transformation of the self, are also ideas that are accessible through traditional Christian language and concepts..

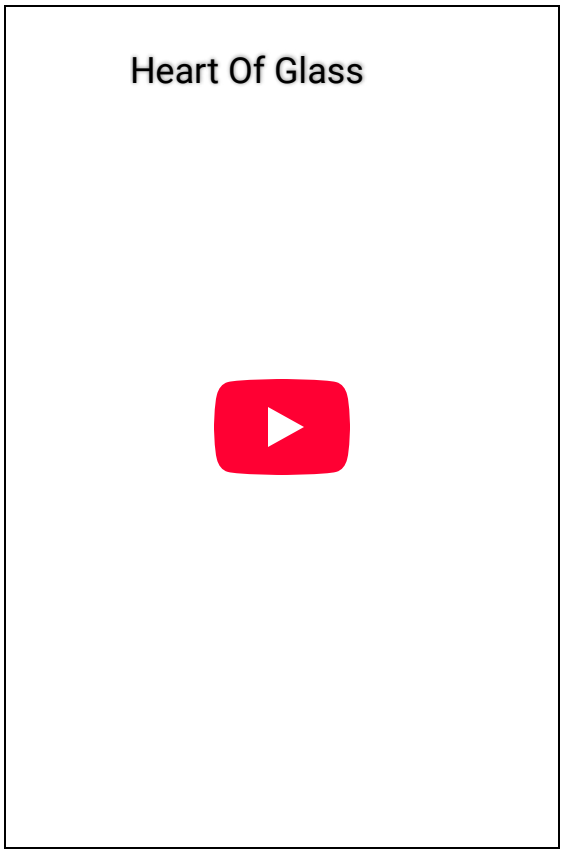
| Tagged bible, christianity, faith, god, jesus | Leave a comment

Heart of Glass – Blondie Edit

Posted on February 1, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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